

CHRISTIAN • SCIENCE

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CHRISTIAN SCIENCE

Christian Science

By

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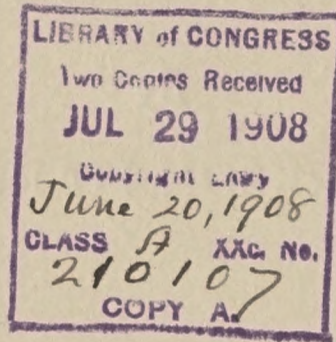


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Christian Science

THE modern movement known as Christian Science has been treated often with contempt and scorn, and sometimes even fiercely attacked. Hard and harsh things have been said. We desire to utter no word of bitterness. It is not to scoff, nor to sneer, nor to ridicule that we speak. This is too serious a matter about which to joke. Too many vital interests are involved to be flip-pant. As John W. Churchman declares: "It is easy to ridicule where you can not cope, and a very small genius may be a very large jester."

There are earnest souls who are desiring to know the truth. There are perplexed people who are hesitating, wondering, and hovering between two opinions. It is for the help of the sincerely perplexed and hesitating that we speak.

We know that very good people have become Christian Scientists. Their purposes are high, their hearts are sincere, their lives are pure, their earnestness is commendable.

There are some important truths taught by Christian Scientists. To condemn their teaching wholesale reveals ignorance and weakens argument. But discrimination is needed. There is a seductive blending of the true and the false that is so subtle that even the elect may be infatuated and misled.

We accede readily that drugging has been vastly overdone, that it would be a great advance if people would pay wise physicians for advice on how to live properly rather than for medicine after they are sick. We grant, without argument, that our age is too largely materialistic, and we desire not to be slow in according to Christian Science its meed of praise for helping to check materialistic tendencies.

Christian Science has emphasized the important fact of the influence of the mind over the body. That mind has such in-

fluence has been recognized for many centuries, yet we admit that Christian Science has brought this fact into prominence anew. But when the founder of Christian Science claims the discovery of the power of mind over matter, she either reveals strange ignorance or makes a false claim. Men have known this fact for millenniums. Plato said: "The body is not the instrument with which the physicians cure the body; but they cure the body with the mind; but the mind which is sick can cure nothing." The Bible said of old, "A merry heart doeth good like a medicine."

Psychologists agree that our mental condition is an important factor in the causing and curing of sickness. Laycock says: "The most eminent and successful physicians have all been psychologists; for a knowledge of a practical science of mind is fundamentally necessary to the practice of medicine." *

* This quotation and two or three others are taken from "Force of Mind," where they are quoted by the author of that book.

The medical profession is familiar with the fact that reading about a disease will sometimes produce the symptoms of the disease. Doctor G. E. Rinnie says: "I would remind you of the immense influence exerted by the mind on the body. I need only refer, for example, to the effect of sudden emotion, fear, or pleasure upon the heart, producing in some cases merely palpitation, at other times actual syncope, or even sudden death." Alfred Schofield in his great book, "The Force of Mind," declares that the mental factor is always present, and that in many cases it is the mental factor alone that cures.

It is well known that in fear the mouth becomes parched. "Fear," says one, "will so dry the throat that raw rice can not be swallowed. This is a test in India for the detection of a murderer. The suspected man is brought forward, and given a handful of dry rice to swallow. If he is innocent he can probably do this; if he is guilty he positively can not, fear having completely dried up his mouth." In the same

way we are told that the Southern planter used to run his own detective bureau. All the slaves under suspicion for any crime were compelled to put a piece of cotton in the mouth for a few minutes. The cotton that came out the dryest marked the criminal.

"It is a well-known physiological fact," says one, "that fear may temporarily interrupt any or all of the functions of the body." Professor Coe gives this incident: "A boy eight or nine years of age was troubled with a slight asthma. Whenever he returned from a visit to his grandmother he was audibly worse. The mother said that it came about in this way: The grandmother would say, 'Come here, child, and let me hear you breathe!' Then followed exclamations and fussing and coddling until the child believed that he was in a bad way, and actually returned home with his asthma perceptibly aggravated."

"There is respectable authority," says Professor Coe, "for the story of the French prisoner who actually died from the belief

that he was being bled to death. Experimenters pretended to open an artery in one of his arms, concealing the arm meanwhile from his view. To simulate the flowing of blood, they caused a stream of warm water to trickle upon the supposed wound. The prisoner, believing that he was bleeding to death, went through all the appropriate symptoms, and finally died as the result of the experiment."

Sir B. W. Richardson says: "I have never met with a case of intermittent pulse that was not due to some mental cause—shock, fear, sorrow, etc."

Many have known cases similar to the one given by Doctor Norton Prince, where a lady always had violent catarrh in the nose (hay fever) whenever a rose was in the room. He gave her an artificial rose one day, and the usual symptoms followed. He then showed her that it was made of paper, that it had no pollen, and all symptoms disappeared.

Jaundice caused by fits of anger and fear are not uncommon. Anxiety is the mother

of many a physical disorder. Worry brings a world of woe in its train.

There is a story of a pilgrim who met a Plague going to Bagdad. The pilgrim asked what the Plague's errand might be to that city. The Plague said: "I am going to Bagdad to kill five thousand people." A few weeks later the pilgrim met the Plague on his return from the city and said: "You told me that you were going to Bagdad to kill five thousand people, but you have killed fifty thousand." "Oh, no!" said the Plague, "I killed only five thousand, the rest died from fright."

Hack Tuke in his book, "Influence of the Mind upon the Body," asserts: "There is no sensation—general or special—excited by agents acting upon the body from without which can not also be excited from within by emotional states affecting the sensory centers." Think of strawberries and cream, and the mouth waters. You have tried to keep from blushing, and the very thought crimsoned your cheek. A man used to write upon the margin of cer-

tain paragraphs of his addresses, "Weep here." He had his lacrymal glands at his command.

We are to remember also that health is contagious. In place of fear let there be hope, expectancy, and faith, and great may be the good results. "Faith, hope, and love," say psychologists, "are full of constructive suggestion." The following instance is given to illustrate the power of mental suggestion: "A patient had submitted to an operation, but the wound had failed to heal. Suppuration set in, and continued until the patient despaired of life and was brought home to die. A new physician was summoned. Suspecting that the difficulty had a nervous or mental root, he proceeded little by little, without the use of medicines, to inspire hope in the patient's mind. He talked to her about the influence of the mind upon the body, even had her read passages on the subject from scientific books, taught her breathing, relaxation, and how to secure physical exercise though lying helpless in bed. In three

weeks the wound was entirely dry, though medication other than ordinary bandaging had not been resorted to, and hypnosis had not been employed at all."

George E. Gorham, in the *Outlook*, August 19, 1899, gives several incidents of people cured by mental suggestion. Here is one: "A few years ago a woman lay in bed, paralyzed the greater part of the winter. A hot iron or ice applied to the legs produced no pain, a knife thrust through the skin produced no pain. The patient could not move the legs; many other troublesome symptoms continued for weeks and weeks, notwithstanding the best efforts of the medical attendants. A noted specialist from New York gave as his opinion that a serious organic disease of the spinal cord existed, and that recovery was very doubtful. Another physician was called, who, after careful study, decided that no serious disease of the cord existed, that the functional activities of the unconscious processes of the body were on a strike, as it were; in other words, it was a case of hys-

terical paralysis. He therefore said to the patient: 'I can cure you if you can endure the treatment; it will be severe.' The patient assented, and the worst tasting medicine was given, and the most painful application of electricity applied. In such heroic measures the patient had a great faith, and as soon as the faith entered the mind the unconscious processes responded, and the paralysis was cured."

Some years ago General Pleasanton began the blue glass cures, by which many people found relief. Mental suggestion and a little light coming through a blue glass liberated many people from physical troubles.

Charles II of England cured thousands of scrofula cases simply by his touch. Scurvy has been cured among sailors by the prospect of a naval battle. The author of "Science and Health" refers to the case where Sir Humphry Davy cured a case of paralysis by simply introducing a thermometer into the mouth of the patient. This was to ascertain the temperature of

the body, but the sick man thought it was the chosen healing process, and he recovered. Doctor Carpenter says: "The confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish may be affirmed as the generalized result of experiences of the most varied kind extending through a long series of ages."

The cheerful contemplation of the beautiful and the good has great influence, and ought to be a part of every Christian's life. While anger and hate are suicidal, love is life-giving. We must cultivate the cheerful, hopeful, trustful attitude of mind. Serenity and peace are a part of the heritage of the child of God. Listen to the divine utterances: "Cast all your care upon God." "All things work together for good to those who love God." "Take no anxious thought for the morrow." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "Whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Thus we see that to be trustful, to be free from worry, to think high and holy thoughts is cardinal in the Christian's creed.

That people are healed through Christian Science we have no doubt. But it is well to remember that there are many forms of healing. Here is a list taken from an eminent authority:

1. There are the prayer and faith cures at Lourdes; which are based upon faith in God and the Virgin.
2. Relic cures of all sorts; where the basis is faith in the holy emblems, seen or touched.
3. Evangelical faith cures; based upon external divine power.
4. Mind cures; effected by the realization of the power of mind over matter, or by the conscious effect of the mind of the healer on the patient.

5. Christian Science cures; based on the unreality of disease, and the direction of the mind to the Divine.

6. Spiritualistic cures; effected by faith in departed spirits.

7. Mesmeric cures; effected by a supposed fluid or magnetic influence passing from healer to patient.

8. Direct faith healing; effected by faith-healers, in whom the patient has confidence and who heal on the spot.

Every one of these methods can produce *bona fide* cases of healing, and we do not need to dispute them. Their testimony is credible.

But many of the boasts of various healers are vain. Many people will recover from sickness if simply let alone. Oliver Wendell Holmes declared that, if doctors would give simply a harmless remedy, nine-tenths of the patients would recover. As M. W. Gifford suggests: "Many actual diseases—as measles, scarlet-fever, smallpox, and some kinds of fevers—run a natural course, and often terminate in health without medi-

cines or drugs, simply by proper care and diet, allowing nature full play in the exercise of her recuperative and restorative powers. Medicines never cure disease, they merely aid nature in putting her recuperative forces to work."

Many people get well who were never sick. "A helpless cripple," we are told, "one day limped into the office of the celebrated Dr. Valentine Mott. The doctor knew about the case, and, pretending to be very angry, he snatched the crutches and drove the man out upon the street, and the helpless cripple of a few moments before ran away in fright."

Many folks think they get well, but find, later, that it was a momentary mental hallucination. Many troubles are the result of mental causes, and such may be removed by mental processes, yet, after allowances have been made, we believe that God heals even beyond the ordinary processes, and beyond what mental suggestion and medical skill may do. There used to be in the Church "The Unction of the Sick," but it

has been almost forgotten. While we bless the Lord as the One who "forgiveth all thine iniquities," let us not lose the note that it is He who "healeth all thy diseases."

The extreme claims of Christian Scientists, that they do as the apostles, and even as Christ did, are not true. Christian Science does not cure those born deaf or blind. It does not restore lost members. It does not raise the dead. The miracles of Jesus were wrought instantaneously, while Christian Scientists take weeks of treatment generally. Jesus never failed to heal when He tried. Christian Scientists fail every day. The apostles had to appeal to Christ once, but He did instantly what they could not do.

Many die young who are treated by Christian Science, some of whom, we have good reason to believe, could be rescued by medical skill. There are such cases in every community. Christian Scientists can not take refuge behind the statement that such people did not exercise faith, because Mrs. Eddy asserts (page 33) that even

profanity and atheism do not need to interfere with the healing. Permele truly says, "A succession of fatalities follows this movement as a black shadow."

Christian Science teaches its followers to say, "Nothing the matter." Why, then, do they die? Mrs. Eddy had to go to a dentist. So do many Christian Scientists. If nothing is the matter, why do they do this?

Mrs. Eddy says: "When there were fewer doctors, and less thought was given to sanitary subjects, there were better constitutions and less disease." Dr. Buckley answers: "This sentence shows her ignorance of history. The ravages of cholera, yellow fever, smallpox, and scores of other plagues have been almost eradicated by scientific research, hygiene, and medical and surgical treatment."

But the chief peril in regard to any process of healing comes when the person who works a cure tries, not only to found a philosophy upon it, but also to establish a religion.

The healer is so apt to think that the

healing proves the correctness of the theological ideas he may hold. Mrs. Eddy thinks her cures prove her philosophy correct. This is the point of peril. People say: "Christian Science must be a good thing, people are cured, 'by their fruits ye shall know them.' " They think that settles the matter beyond dispute. Cures may be wrought and the results be not at all due to the teachings of the healer. People may work cures, but the philosophy of the cures be totally false. Let us illustrate this. Some years ago, when in Rome, the writer went to see the famous Bambino Doll, which was sacredly kept in a Catholic church on the Capitoline Hill. This doll is profusely decorated with jewels. Upon great festival days it is carried about the streets of Rome. The sick come to this doll, and many are said to be healed by it. We doubt not that some are relieved of their trouble. Now, you talk with the monk who has charge of the doll, or with the persons healed, and ask them the philosophy of the cures, and they will tell you

that the divine power of the Bambino did it. But you feel very sure that it was mental suggestion. While the cures may be genuine, the philosophy of the cures is false. Every one of the eight methods of healing, to which reference has already been made, can produce instances of cures equally wonderful. Surely you would not insist that all the philosophies of the cures are correct. From time to time some man claims to be the Christ come to earth again, and people are cured who come to him. We believe people are healed, but the philosophy of the cures we repudiate.

Use of Words. Mrs. Eddy gives fanciful meanings to words which have no basis in fact. What she says about the word "Adam" may illustrate. In the 1883 edition of "Science and Health," Mrs. Eddy stated that the word "Adam" is from the Latin *demens*. But the name Adam was given centuries upon centuries before there was any Latin language. Edgar P. Hill calls attention to the fact that in the 1886 edition the author says, "Adam is identical

with the Latin *dæmon*." But *dæmon* is not Latin at all, but Greek. In the edition of 1902 she says: "Divide the name Adam into two syllables, and it reads, A-dam, or obstruction. This suggests the thought of something fluid, or mortal mind in solution. It further suggests the thought of that darkness upon the face of the deep, when matter or dust was deemed the agent of Deity in creating man—when matter, as that which is accursed, stood opposed in spirit." This wonderful metamorphosis in the meaning of this word seems most marvelous in the face of the asserted declaration in her first edition, and repeated in the rest, that her book was a direct revelation from God.

Mrs. Eddy adopts the allegorical method in the interpretation of Scripture. That her interpretations are highly fanciful and fantastic may be seen from the following specimens: *Angels* are good thoughts; *Canaan* means sensuous belief; *Dan* means animal magnetism; *Gad* means Science, spiritual being understood, haste towards

harmony; *Gihon* (river) means the rights of women acknowledged morally, civilly, and socially; *Ham* means Corporeal belief, sensuality, slavery, tyranny; *Hiddekel* (river) means Divine Science understood and acknowledged; *Holy Ghost* means Divine Science, the development of Eternal Life, Truth, and Love; *Issachar* (Jacob's son) means Corporeal belief, the offspring of error, envy, hatred, selfishness, self-will, lust; *Mother* means God, divine and eternal Principle, Life, Truth, and Love.

More "straw" men are marshaled in "Science and Health," and then speedily demolished, than in any book we have ever read. Here are some of them. Mrs. Eddy says: "Sickness, sin, death are not the true and the good." Of course not. But who ever said they were? Again, she says of sickness, sin, and death: "They are false and erroneous, that truth never created." Of course truth never created them. But why insinuate that anybody ever intimated that truth created sickness, sin, and death? On page 137 we read: "Take away the spir-

itual significance of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." We all believe that if you rob the Bible of its spiritual message you have only a shell left. On page 187 Mrs. Eddy says: "Mind never becomes dust." Who ever thought it did? On page 254 we find these words: "To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, or understood through the physical senses." But who ever suggested that you could taste, smell, see, feel, or hear love for your neighbor with your physical senses? On page 482 Mrs. Eddy ventures: "If five corporeal senses were the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be 'without hope and without God in the world.'" But who is so stupid as to say that we do taste, smell, see, feel, and hear God with the five senses? Mental science teaches that moral good and evil are perceived by the moral sense within man, and

not by the physical senses. On page 351 are the words, "The Master said plainly physique was not Spirit." How amazing is this platitude! On another page we read: "Brains, bones, and other material elements" do not constitute man. It has been long taught that the real man is the spirit within. The figure that this physical body is the instrument of the real man, as the gun is the instrument of the soldier, is one that has been used for generations. Why, then, should Mrs. Eddy pretend discovery? On page 483 Mrs. Eddy ventures again: "Matter can not believe, but mind understands." Of course matter can not believe, and of course it is mind that understands; but why propound such evident facts as though they were something profound and new? On page 474 Mrs. Eddy imagines the question asked, "Do not brains think and nerves feel?" Then she demolishes the question. It has been long taught that the brains and nerves are only instruments of the soul.

Mrs. Eddy says concerning the Eucha-

rist: "His true flesh and blood were his Life; and they truly eat his flesh and drink his blood who partake of that Life. The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine." People who have not known the teaching of the Church in this matter read these sentences and say, "How beautiful and true!" But this is what the Church has long taught. For centuries the formula has been used, "Feed on Him in thy heart by faith with thanksgiving." Thus very often Mrs. Eddy pretends to make discovery where her words are sheerest platitude.

Let us look at the *philosophy of Christian Science*. Christian Science says, "Mind is all, and matter is naught." Mrs. Eddy declares, "Everything is mind; on this statement I stand." These declarations are contrary to the testimony of the senses. But Mrs. Eddy gets rid of that difficulty by saying that "the testimony of the senses is never to be accepted." Mr. Cook observes: "Christian Science asserts the nothingness of everything that stares us in face."

While with one breath Mrs. Eddy asserts, "Everything is mind," with another breath she says "the lost substance of the lungs" has been restored frequently by Christian Science. She declares that there is no such thing as matter, yet she says: "Men say the body is dead, but this death was the departure of a mortal delusion; not of matter. *The matter is still there.*" We are reminded of Byron's lines concerning Bishop Berkeley's idealistic philosophy:

"When Bishop Berkeley says there is no matter,
It is no matter what Bishop Berkeley says."

Where is the proof that "all is mind?" The great scientists of the centuries do not assent to this. Our own intelligence and the united testimony of uncounted millions of countless generations deny it. The Bible says: "I pray God your whole spirit and soul and body be preserved blameless." Where is the authority which must lead us to surrender our own convictions, the plain declarations of the great scientists of all the ages, and the testimony of the Bible?

The only answer is—the dictum of Mrs. Eddy.

Again, Christian Science says, “God is all.” If we can credit the testimony of self-consciousness, this is not true. But if we deny the testimony of our senses and the testimony of self-consciousness, how can we remain in the realm of the rational at all?

Mrs. Eddy says, “The testimony of the senses is never to be accepted.” But in her citation of cures she says, “I saw,” “I heard,” etc., and thus uses the testimony of *her* senses to prove her demonstrations. She must have forgotten for the moment that “the testimony of the senses is never to be accepted.”

The author of “Science and Health” says, “God is all, and all is God.” But on another page she says, “Man is not God, and God is not man.” If logic is to be trusted at all, here is contradiction or man is annihilated.

Christian Science asserts that there is no such thing as disease, sickness, or pain; and yet its disciples claim to cure organic dis-

eases. This is strange logic. There is no such thing as death; yet, says one, "people espouse a new faith to escape death, which its author firmly maintains never existed."

M. W. Gifford calls attention to this statement of Mrs. Eddy's: "Mortal matter, or body, is but a false concept of mortal mind;" but, "mortal mind is nothing." "Therefore," says Mr. Gifford, "mortal body is but an illusion of a nothing." "Sin, sickness, and death are nothing," says Christian Science. So Mr. Gifford concludes: "Since the body is the illusion of a nothing, and the diseases are nothing, the healing also is nothing." Mrs. Eddy herself says, "the nothingness of nothing is plain."

"The property of alcohol," says the author of "Science and Health," "is to intoxicate; but if the common thought of the majority had endowed it with nourishing quality, like milk, it would produce a similar thought." Thus an ample door is thrown ajar to get drunk and then blame the thought of the majority.

Again she writes: "If a dose of poison

is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken." Here again is the tyranny of the majority.

"Only as mortal mind endows the poison does it operate," says Christian Science. But how about the remedies discovered by accident? The power of anæsthetics is said to have been so discovered. Here mortal mind had no chance to endow the substance with any special quality.

Some people are afraid of a draft. Christian Scientists think themselves immune, but, if Mrs. Eddy's theory were true, Christian Scientists would take cold the same as those who are afraid of a draft, because of the rule of the majority.

The author of "Science and Health" says: "When the unthinking lobster loses his claw, it grows again. If the Science of Life were understood, it would be found that the senses of the Mind are never lost,

and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with the genuine one.” If this be the truth, why do not all the lower animals get their limbs renewed when lost? After repeatedly trying to prove through hundreds of laborious pages that the body has no reality, it sounds rather strange to hear Mrs. Eddy say that “the human limb would be replaced as readily as the lobster's claw—not with an *artificial* limb, but with the *genuine* one.”

We have in Christian Science mediæval mysticism, parts of Hindu pantheism, some of Bishop Berkeley's idealism, and words of Holy Scripture. People of India are taught that all they see is but illusion. Pundita Ramabai, a native of India, says: “On my arrival in New York I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being

the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion." These words indicate that we have in Christian Science a pagan importation.

The Christian Science conception of God. Christian Science denies the personality of God. Mrs. Eddy says: "God is not a person who can say 'I' or be addressed as 'thou.'" Again, "God is mind; He is divine principle, not person. God is principle." But we ask, how can man have affection for a principle? How can man love a God who is not personal?

Mrs. Eddy has the habit of reversing sentences. By doing this she puts an attribute of God for God Himself. The Bible says, "God is love." Mrs. Eddy reverses this sentence and says, "Love is God." But the Bible says, "Love is *of* God." Mrs. Eddy puts an attribute of God in place of God, and she deifies the attribute. Being

and qualities of being are to be distinguished. When we deify the attribute or quality we get a partial and imperfect view of God.

People say, "God is good." We all agree. Then Christian Science says, "Good is God," and we demur, because to deify the attribute is not true philosophy.

In the edition of 1906 of "Science and Health" we read: "Spirit, God has created all in and of Himself. Spirit never created matter." The Bible says: "In the beginning God created the heaven and the earth." Here are two authorities in conflict: the Bible and Mrs. Eddy. Take your choice.

Christian Science says: "Man coexists with God and the universe." The Bible says: "And God *created* man in his own image." Again you must make your choice of authority, for these statements do not agree.

Christian Science says: "There is no separate self." One well observes: "If there is no separate self, then there is no personal

accountability; there is no personal immortality."

The Christian Science idea of man and sin. Christian Science asserts that "man has always been perfect, is now perfect, and always will be perfect." Hence there is no room for sin. Mrs. Eddy says: "Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or un-derived power." But Mrs. Eddy says also, "Universal salvation rests on progression and probation." Where is the probation, if sin be impossible? Christian Science declares that to admit the fact of sin makes God the author of sin, since God is all. But there is no relief in her philosophy here, no matter how much the human heart may crave it, because Mrs. Eddy admits the fact of error and illusion, and by parity of reasoning, if God be all, He is the author of error and illusion.

Mrs. Eddy says, "God could never make men capable of sin." Why not say then, "God could never make men capable of

error and illusion?" Christian Scientists call sin an "error;" Shakespeare said, "A rose by any other name would smell as sweet." And sin by any other name is just as black and hellish.

Thoughtful men for ages have recognized that you can not have a responsible moral being without the possibility of sin. You must have the power of choice to have a moral being.

Again, Christian Science says, "Because soul is immortal, soul can not sin." The Bible says: "The soul that sinneth it shall die." It is yet again a question of authority—Mrs. Eddy's or the Bible's. If Mrs. Eddy be correct, then John was wrong when he cried, "Behold the Lamb of God which taketh away the sin of the world." If Mrs. Eddy be correct, then Jesus was in error when He represented the publican offering the acceptable prayer, "God be merciful to me, a *sinner*." Mrs. Eddy says, "To suppose that God förgives or punishes sin is to misunderstand love." But Jesus said: "Think ye that those eight-

een upon whom the tower of Siloam fell, and slew them, were sinners above all men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." Take your choice of authority.

Mrs. Eddy says, "All sin is of the flesh." But flesh is only the instrument of the soul. The body is only "the organ of guilt." I use this hand to fire a death-shot, but it is not my hand that is guilty, it is the soul within. In perfect accord with this conception Jesus said, "He that hateth his brother is a murderer;" "he that looketh upon a woman to lust after her hath committed adultery already with her in his heart." So, when the author of "Science and Health" says, "All sin is of the flesh," she seems wide of the mark. The flesh is simply the instrument of the sinning soul.

Christian Science says, "It is the sense of sin, and not a sinful soul, which is lost." But the Bible says, "What is man profited if he gain the whole world and *lose his own soul?*" Here is conflict. It is again a question as to who is authority on this subject, Christ or Mrs. Eddy.

Christian Science says, "Deny sin." The Bible says, "Confess it and forsake it." "If we *confess* our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Dr. A. W. Patten has well indicated how a criminal convicted of a foul crime may stand up and say: "May it please the court and the gentlemen of the jury, there is no crime. I have committed no wrong; it only seems to be wrong. It is all right. I am God's man. I am not responsible. There is no proper I, nor separate self, I am a part of God. Your wrong beliefs call this a crime. It only seems to be so; it is only a part of the universal harmony, the universal good." That statement is in exact accord with Christian Science philosophy.

Christian Scientists say, "We never speak of sin; sin does not exist." The reply to this is the Bible's plain utterances: "If we say that we have no sin, we deceive our-

selves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us."

There being no sin, there can be no atonement that has any vicarious element in it. According to Christian Science, "Christ the just" did not "die for the unjust." Mrs. Eddy claims that the sufferings of Christ were only a "great illusion." With this and other conceptions of Christian Science before us, Mr. Burrell well asks: "What becomes of the atonement, when suffering which was not suffering, in a body which was not a body, was offered in expiation for sin which was not sin?"

In her "Miscellaneous Writings" Mrs. Eddy hazards the statement: "Had wisdom characterized all the sayings of Jesus, He would not have prophesied His own death; and thereby hastened or caused it." Thus she presumes to point out the folly of Jesus. Instead of denying the sufferings of Christ and calling His death the "great illusion," we believe that it would better

benefit mortals who are dependent upon His grace, to love Him because He has suffered for us.

The idea of vicarious sacrifice is in all history. We possess *intellectual* freedom because others have suffered and died to secure it. Others have grappled with superstitions, faced enraged kings and flaming fagots, and their self-immolation has brought us freedom. Vicarious sacrifice is bound up with our *political* liberty. Athens preserved her independence because heroes died at Marathon. The Swiss have breathed the air of freedom because patriots gathered the Austrian spears into their bosoms. In every land treasures of wealth and richer treasures of blood have been poured out as libations on the altars of liberty. Vicarious sacrifice is seen in the *home*. Through suffering and sacrifice, and through heavy drafts on affection you have enjoyed the blessings of your early home. Man has failed to read history who does not see the principle of vicarious sacrifice interwoven into the fabric of the race.

In regard to baptism, Jesus said, "Go and baptize;" but Christian Science will have nothing of this.

Jesus said of the sacrament of the Lord's Supper, "Do this in remembrance of Me;" but Christian Science does not celebrate this Holy Sacrament.

Concerning Prayer. In treating the subject of prayer, Mrs. Eddy denies again the personality of God. But how can a person pray intelligently to a principle? The text books of Christian Science say: "Prayer to a personal God is a hindrance, it is a misapprehension of the source and manner of all good; asking God to pardon sin is a vain repetition such as the heathen use." But while Christian Science says, "Prayer to a personal God is a hindrance," Jesus teaches His disciples to say, "Our Father which art in heaven." It is again a question of authority. Mrs. Eddy says, "Lips must be mute and materialism silent" in prayer. We believe in silent prayer, but Jesus prayed aloud as well as in silence. The author of "Science and Health" says:

"Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offense." She implies that the Churches teach that people can be saved from sin while they continue *in* sin. This is a false implication.

Mrs. Eddy says, "No final judgment awaits mortals." The Bible says: "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." "It is appointed unto man once to die, and after that the judgment." "Every one shall give an account of himself to God." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." We all recognize the solemnity of a present judgment, but the final assize is a matter of the future, and therefore of revelation. Mrs. Eddy says of this future event that it will never be; the Bible says repeatedly that it will be. Take your choice of authority.

Thus Christian Science denies the personality of God, it denies the personality of man, it denies the reality of sin, it declares the sufferings of Christ an illusion, it calls prayer to a personal God a hindrance, it denies the coming judgment, and by these denials and declarations forfeits its right to be called Christian. We may say with Mary, "They have taken away my Lord, and I know not where they have laid Him."

Christian Science tends to drive sympathy from the heart. Its teachings, if followed, would paralyze the emotions. Its dictum is: "Sympathy with sin, sorrow, and sickness would dethrone God as truth." Thus it would close up the fountains of sympathy. According to Christian Science there is no need to come into sympathetic touch with suffering humanity, for suffering is only an illusion, and to sympathize with it is only to increase it. Here is the man fallen among the thieves on the way to Jericho. The Priest and the Levite who passed by on the other side followed Chris-

tian Science much more closely than the good Samaritan who had compassion on him, bound up his wounds, and poured in oil and wine.

We grow by the expression of our sympathy, by its flow; not by its suppression. Do not close up the fountains of your heart. We have little enough of sympathy now. As you stultify thought by denying what your senses testify, so you choke the fountains of sympathy by denying the fact of suffering and sorrow. Here is the testimony of one who was once a Christian Scientist, but who gave it up: "When friends were sick, no matter how severe the pain, I was unmoved, feeling impatient if they continued so, after showing them the unreality of such a state." Pundita Ramabai, from whom we have quoted previously, says: "What has this philosophy done for the people of India? A tree is judged by its fruits. Americans are a people of some sympathy. Everything is real. You feel that when other people are starving you ought to give them something to eat. But

in India they do not feel any sympathy for others. In our late famine our philosophers had no feeling for the sufferers; they did not help the needy. Why should they help when they claimed that the suffering was not real, neither were the dying children real?"

As its teaching, if logically followed, robs one of sympathy for the suffering, so its theory that there is no sin robs one of compassion for the lost. Here is the testimony of one who has ceased to be a Christian Scientist: "The salvation of those around me I cared very little about, feeling that every one must have his or her experience, and if they did not profit by it here, they would hereafter, as all eventually would be saved, because God could not destroy Himself." There is your theory that God is all; and if God be all, each man is a part of God, and for any one to be lost would be for a part of God to be lost. This accords perfectly with the cry of the Christian Scientist who was taken to an insane asylum and was forever saying, "God can never be sick."

We know there are Christian Scientists who are tender toward sorrow and helpful toward suffering; but this is not in accord with their philosophy, it is in spite of it, it is "amiable inconsistency." Wait until we have a generation of men and women who from childhood have been taught to close their hearts to suffering and sorrow, and there will be dearth of sympathy that will itself be pathetic.

Christian Science teaching tends to break down the fine sense of truthfulness. Its devotees are taught to deny what the senses tell them is so. When they are sick, if they are asked concerning their sickness, if they are true to their philosophy, they deny the fact. When a child crushes its finger and the pain is intense, it is taught to say, contrary to the testimony of the senses, "It does not hurt; there is no pain." After such a schooling it would not be strange if, when sin is committed, the youth should deny it. If you deny your senses in regard to pain, why not deny your moral sense in regard to sin? To say, when pain tortures,

"There is no pain;" to claim beside a coffin, "There is no death," must beget hypocrisy. As Dr. Hillis says: "To deny suffering and death is to become the philosophers of mist and moonshine. To define life's adversities as figments of the brain, imperils intellectual integrity."

Christian Science lacks evangelistic force. The Christian Science movement grows mainly by preying upon the Churches. It is estimated that ninety per cent of its followers have come from Christian communions. Many of our most liberal Churches are dependent upon the evangelical Churches for their ministry, and for many of their lay members. Churches that can not raise up their own ministry, that have not sufficient evangelistic force to secure the conversion of people for the supply of their membership, are not the best type of Churches, and they are not the Churches that must redeem the world. The Christian Science movement does not reach down to the lower strata of humanity and pick up the fallen and the outcast and give

them a grip upon the world's Redeemer that "breaks the power of canceled sin."

It is said that Methodists pick up folks, that the Baptists wash them, that the Congregationalists starch them, and that the Episcopalians take them. This was said in merriment, we suppose; but it may be said in all solemnity that, if all that Christian Science can do is to take folks after they have been picked up, washed, and starched, its mission is poor indeed.

Any discussion of Christian Science would be incomplete without some direct reference to Mrs. Eddy. It is well known that Mrs. Eddy has been an hysteric most of her life. She claimed a new and direct revelation from God, but it has been proven by sworn testimony that almost every leading idea in her philosophy was taken from previously printed books and from the manuscripts of Dr. Quimby. E. Wake Cook, in the *Contemporary Review* for October, 1903, on page 519 says: "Nearly every idea that is true in her system was published in widely read books sixteen

years before her discovery, and over twenty years before her first work was published."

Many of us have read the sworn statements of men and women in the April number of *McClure's Magazine* for 1907, where it is proven that again and again she sought to wreck homes by trying to separate husband and wife. Her record is one of repeated quarreling with those who have been associated with her. When Mrs. Eddy was Mrs. Glover she was staying at the home of Mr. and Mrs. Wentworth. According to the statements in *McClure's Magazine*, Mrs. Glover, having sought to persuade Mrs. Wentworth to leave her husband, was told that she must find another place to stay. She made her departure one day while the Wentworths were away from home. When the Wentworths returned that night, they knocked at Mrs. Glover's room, but there was no response. Several days later they forced the door open. Mr. Wentworth in his affidavit tells how he and his mother went into the room which had been occupied by Mrs. Glover. They

found the matting slashed to pieces, the featherbed mutilated, and on the floor of a closet some newspapers partially consumed, and upon these papers a pile of dead coals.

Mrs. Eddy's penchant for dollars is not very alluring. Three hundred dollars for "twelve easy lessons" has been her standard. Her books have been sold at several times their commercial value. Every Christian Scientist has been made an agent for this book, but all the profits must go to Mrs. Eddy. In the year 1897 Mrs. Eddy sent forth this dictum: "Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14, 1897. 'Miscellaneous Writings' [her last book, just published] is calculated to prepare the minds of all true thinkers to understand the 'Christian Science Text-Book' more correctly than a student can. The Bible, 'Science and Health, with Key to the Scriptures,' and my other published works, are the only proper instructors for

this hour. It shall be the duty of all Christian Scientists to circulate and sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church."

Her book, "Science and Health," is rightly called "a copyrighted orthodoxy." One well says: "When we think of the 'Without money and without price' of the Gospels, we feel there is something more than nineteen centuries and the Atlantic rolling between Jesus and Mrs. Eddy." Mrs. Eddy dictates that no sermon nor address shall ever follow the reading from the Bible and her book. Her primacy must be established, no matter what else may happen.

Mrs. Eddy claims for herself a higher mission than Christ's. She says: "I know the crucifixion of the one who presents Truth in its *higher* aspect will be this time through a bigger error, through mortal mind instead of its lower strata or matter,

showing that the idea given of God this time is higher, clearer, and more permanent than before." Thus she asserts that the revelation of God through her is higher and greater than the revelation through Christ our Lord.

We quote now from the 1898 edition of "Science and Health:" "'And there appeared a great wonder in Heaven,—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.' 'And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His Throne.' Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and so deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the early life of our Master; but 'of His kingdom there shall be no end,' for Christ, God's idea, will eventually rule all

nations and peoples—imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire.”

It was reported in the newspapers that Frank H. Leonard, of Boston, said in a lecture delivered at the Third Church of Christ, Scientist, Chicago, on April 25, 1907: “Mrs. Eddy is unique in the history of the world and has attained a height hitherto unthought of by man or woman. She has proved that each one of us can do the things that Christ did, and in many ways she has done even greater than Christ, as she has established as a religion that which Christ failed to establish.” There was some denial of this later in some of the daily papers; but, whether Mr. Leonard said exactly these words or not, they are a corollary of the words we have already quoted from Mrs. Eddy, in which she asserts her mission to be “higher, clearer, and more permanent” than that of Christ. It might be well to recall the warning of the Psalmist: “Their sorrows shall

be multiplied who exchange the Lord for another god."

It is interesting to note the claims made for Christian Science. Mrs. Eddy says: "The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science." A Christian Science lecturer ventures: "Thus we prove that Christian Science is the second coming of Christ, Truth, Spirit. As was promised, this is the Spirit which should testify of the truth." The author of "Science and Health" claims that Christian Science is the Word (Logos) of God. The Holy Ghost is Christian Science according to Mrs. Eddy's definition of "Holy Ghost" in the glossary of "Science and Health." Christian Science is claimed to be the blessed Comforter whom the Lord promised to send to His disciples. "He shall give you another Comforter, that He may abide with you forever." "This Comforter," says Mrs. Eddy, "I understand to be Divine Science." Christian Science appropriates the words of Christ unto itself,

and says of itself: "I am the Way, the Truth, and the Life." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

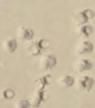
A Wisconsin paper said awhile ago: "Most that is good in Christian Science is not new, and most that is new is not true." A lady who is now a Christian Scientist said to the writer one time: "Since I have become a Christian Scientist I read my Bible and pray." One wonders how she ever got the notion that she was a Christian before, if she did not read the Bible and did not pray, for

"Prayer is the Christian's vital breath,
The Christian's native air."

Whatever good there may be in the teachings of Christian Science, you do not have to become a Christian Scientist in order to get it. No man can point out any good thing in its whole teaching that a person can not have in a Christian Church. Many of us have heard or read Judge Ewing's noted lecture on "Christian Sci-

ence." In it he says many good things, and says them beautifully, but we must give him credit for being too intelligent a man to think that he utters anything new. We say with a noted lecturer of Boston: "Whatever jewel there is in a pagan faith, let us take it from its place and add it to the necklace of Christianity; but let us not forget that a jewel may sometimes not be worth the taking if we take with it the toad in whose head it lies."

There is an old story related by Dr. Vance that the home of a Chinaman burned down, and his pig was burned with it. While cleaning up the wreckage the Chinaman's fingers touched the body of the burnt pig. Quickly the man put his fingers to his mouth to cool them, and accidentally got a taste of the roast pork. Cautiously he deposited the body of the pig in a secure place, and day by day feasted upon it. He soon rebuilt his home, but the neighborhood was soon alarmed by another fire, for the second house of this Chinaman was aflame. A third house was erected, and,



strange to say, that also soon burned down. It was discovered, however, that a pig was roasted with each burned house. Soon the neighbors learned that roast pork was the cause of the misfortunes. They greatly relished pork, and soon house-burning became epidemic. It is not to create merriment that this rather inelegant illustration is used, but to make plain the truth that, as it is not necessary to burn down a house in order to have roast pork, so it is not necessary to become a Christian Scientist in order to have the truth there may be in Christian Science teaching.

Recapitulation. We have thus sought to show the tremendous power of mind over matter in warding off disease and in curing sickness; that every gift of life, including scientific research in therapeutics, is to be accepted as a gift of God. We have urged that the contemplation of the beautiful and the good ought to be a part of our lives; that we should cultivate the cheerful, hopeful, trustful attitude of mind; that serenity

and peace are a part of our heritage; that among the cardinal words of the Bible are these: "Cast all your care upon God." "All things work together for good to those who love God." "Take no anxious thought for the morrow." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We have shown that the cure of a disease may be genuine, but the philosophy of the cure totally false, and that to found a religion upon the basis of the cure is perilous.

We have pointed out how Christian Science does not establish its claims, that it fails repeatedly, and tragedies follow its path.

We have indicated how Mrs. Eddy gives

fanciful and fantastic meanings to words which have no warrant whatever in true philology; how she sets up "straw" men and demolishes them; how she introduces endless platitudes and publishes them as wonderful discoveries.

We have seen that her philosophy concerning God, man, sin, vicarious atonement, prayer, and retribution are in conflict with the plain declarations of the Bible.

We have shown how Christian Science tends to dry up the fountains of sympathy, how it breaks down the fine sense of truthfulness, how it lacks evangelistic force by which people far in sin are reclaimed and rescued.

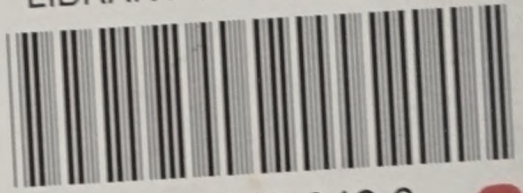
We have seen that the character and history of Mrs. Eddy are not such as to inspire confidence; that her eagerness for dollars, through the sale of her "copyrighted orthodoxy," is far from the spirit of Christ; that her claims that her mission is greater than that of Christ, and that the immaculate idea of God was first represented by Christ, and

now by herself, are little, if any, less than blasphemy.

And, lastly, we have seen that whatever is good in Christian Science teaching anybody can have without leaving the Church to which he may belong.

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